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Consular Fasti. There is no evidence as to the identity of the building which the stucco once adorned. From various indications, however, and in particular from the dates of the most recent times in the Consular Fasti, which appear to represent a later addition, the period during which the calendar was painted is determined as the first half of the first century B. C., and probably the first decade of that century: it is thus one of the earliest as well as one of the most beautiful specimens of a Roman painted document which we possess.

These fragments, restored to historical science by a remarkable combination of kindness on the part of the local goddess Fortuna and skill on the part of the Government officials, place before us for the first time an ancient copy of the Roman calendar as it existed before the reforms of Julius Caesar: what the antiquarians of Rome called the calendar of Numa (Livy I. 19. 6 f.; 1.32. 2; compare Mommsen, in C. I. L. I², Pars I, pages 284 f.). The various details as to the system of computing the lunar year agree with what was already known from literary tradition; the method of indicating the nundinal periods, the character of the several days, and the festivals, conforms to the practice of the stone calendars of the Julian year. Naturally the vestiges of the names of the seventh and eighth months give *Quintilis* and *Sextilis*, and an intercalary month is provided.

Mancini's scholarly commentary clearly brings out the additions to knowledge which these stucco fragments contain; a few instances must suffice here.

For January 1, by a practically certain restoration, we learn of a festival to Consus, probably in commemoration of the founding of the venerable *ara Consi* in the valley of the Circus Maximus.

January 5 was sacred to Vica Pota, also a very early divinity.

On July 7 there was a festival to "Palibus II" (the two Pales, a subject which invites further study).

July 17, and not July 15, was apparently the dedication day of the Temple of Honos vowed by Q. Fabius Maximus Verrucosus, the Cunctator, in 233 B. C.

The Fasti Consulares extend from 164 to 84 B. C., but the section from 95 to 84 appears due to a later hand. Here too we become acquainted with some fresh historical data, but in the nature of the case these are of less consequence than the information furnished by the Calendar.

The following may prove helpful as a slight supplement to the official treatment. For the legal aspects of the cult of Juno Sospita Mater Regina (February 1) and the other cults which the Roman State took over from the early Latin communities, see the recent article by Georg Wissowa, in *Hermes* 50 (1915), 1-33. For painted documentary inscriptions, compare the group of military honor lists found in the barracks of the Vigiles at Ostia, *Notizie degli Scavi*, 1911, 367-371.

It appears a strange irony of fate that the "Calendar of Numa" should not have been revealed to us in its

material form until after the death of the two English-speaking scholars who in their published work had especially devoted themselves to its study: Jesse Benedict Carter and W. Warde Fowler.

AMERICAN ACADEMY IN ROME

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THE DEATH OF POPE BENEDICT XV

The Chicago Sunday Tribune, of January 22, thus describes a ceremony attendant upon the death of Pope Benedict XV:

"Approaching the body, the cardinal camerlengo, carrying a small hammer of silver, strikes the dead pontiff on the forehead, calling his name—the name of his baptism which the world has long forgotten. 'Giacomo', calls the cardinal, striking the head of the dead pope. 'Giacomo', he calls again, repeating the act. 'Giacomo', and for the third time the little silver mallet descends. Then the cardinal camerlengo turns to the bystanders. 'The pope is really dead'.

One does not need to be deeply steeped in classical lore to realize that this is a survival of a pagan custom. Teachers of Vergil may find it worth while to call the attention of classes to this clipping in connection with Aeneid 6.505-506: *Tunc egomet tumulum Rhoeteo litore inane constitui et magna Manis ter voce vocavi*. Compare also Aeneid 1.218-219.

The same issue of the Tribune contains a picture of the late Pope showing him making the gesture of the papal benediction. The thumb and two adjoining fingers are upraised while the others are bent in toward the palm. This gesture is older than the papacy and has come down with but the slightest modification.

In the Lateran Museum there is a sarcophagus which shows Christ making the same gesture (see Lowrie, *Monuments of the Early Church*, 256). The wider application of the gesture at that time is well set forth by Lowrie (260). "The position of the fingers is the same in the act of creation and in the healing of the blind. But in this instance we see that it is not a gesture of blessing, but simply the accompaniment of his address. We learn, in fact, from Christian and pagan monuments, that this was the commonest gesture in oratory¹, and it was, therefore, quite naturally, though only incidentally, used in the address of benediction. Many of the ancient pictures of Christ, particularly in the mosaics, have been taken to represent him in the act of benediction when they really denote simply the gesture of address".

In a wall-painting in the sixth-century Church of Santa Maria Antiqua (Old Saint Mary's) on the Palatine side of the Roman Forum we see the same gesture used by an official who is presiding over the flagellation of one Quiricus². It might be used, then, for any impressive or solemn utterance.

A vase painting which is reproduced in Cook, *Zeus*, 201, shows Iris, the messenger of the gods, resorting to this gesture, presumably to begin her message as she makes her presence known. Italian Renaissance paintings habitually represent the Angel of the Annunciation as employing it in addressing the Virgin.

Interesting too for the classicist is the statement that Pope Benedict was the two hundred and fifty-ninth successor of St. Peter. The pontificates have averaged a little over seven years. This is in striking contrast to the tenure of office of the seven kings who reigned from 753 B. C. to 509 B. C. with an average reign of almost 35 years. For objections on the score of chronology to Livy's account of the kingship, see Ihne, *Early Rome* 65-66.

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¹Compare Apuleius, *Met.* 2.21: *ad instar oratorum conformat articulum duobusque infimis concludis digitis ceteros eminus porrigit et infesto pollice subrigens clementer infit.*

²See Papers of the British school at Rome, 1.47.